The Process of Choosing Leaders in the Qur'an: A Contextual Analysis of Elections in Indonesia 2024

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Abstract. The replacement of leaders often sparks conflict, involves political funding loss of lives, and enters the list of issues faced. The reinterpretation of Article 169 letter q of Law number 7 of 2017 has become a political dynasty issue in Indonesia. Choosing leaders, which should ideally be a sacred moment and a hope for a better life for society, has unfortunately turned into a moment of contention. As members of the Muslim community, one certainly hopes that the Quran will become the book that provides answers to the challenges of our time. The method employed in this research is qualitative with a library research approach. This study identifies three selection processes: First, Allah chooses leaders directly, as stated in Surah ql-Baqarah verse 30 and Surah Sad verse 26. This selection is the prerogative of Allah, untainted by interference and irrevocable in its decision. Second, leaders are chosen by the Prophet, as mentioned in Surah ql-Baqarah 246-247. Society can consult to delegate authority to the Prophet to appoint a leader among them. This method of selecting leaders is suitable for use in Indonesia, as it minimizes fraud while reducing societal conflicts. Even though there is currently no figure like the Prophet to guide leadership, this role can be represented by the people's representatives. Third, leaders are chosen by the preceding leader, based on the evidence in Surah Yusuf verses 54-56. The Egyptian King, impressed by Prophet Yusuf's linguistic abilities, interpretation skills, and wealth management, granted his wish to become the treasurer, as requested by Prophet Yusuf. These verses indicate the characteristics of a competent leader who shoulders responsibilities according to their capacity.

Keywords: General Election Prosess; Alquran; General Election Prosess Indonesia

Introduction

After the death of the Prophet Muhammad, various new problems arose that did not exist during the time of the Prophet; one of the biggest was the change of leadership, so the companions disagreed on who was the most appropriate figure to replace the Prophet. Although there has been a solution, in the next period, the change of leaders will become a problem that continues.[1] Historically, various kinds of leaders and their characters have been born. According to Islam, the leader is the representative of the ummah; the employee is the ummah.[2] The Qur'an, the holy book of Muslims, pins the word leader and its derivation with various designations, such as the words *Khalifah, malik, wali, sulta*n, *ulil amri, imam, ra'in,* and *amir.* The title leader is used in stories such as Prophet Adam, Prophet Moses, Pharaoh, Prophet Solomon, Queen Bilqis, Talut, Prophet Yusuf,

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[1] Amir Hamzah, "Criteria for Leaders According to the Qur'an (A Study of Maudhu'iy's Tafsir)," *Al-Qalam: Journal of Islamic Studies and Education* 10, no. 2 (2018), 14.

[2] Kaizal Bay, "The Meaning of Ulil Amri in the Qur'an and Its Implementation in Muslim Society," *Journal Ushuluddin* 17, no. 1 (2011), 116.

and King Zulqarnain.[3] Of these various names, of course, the Qur'an places the discussion of leadership as something essential to learn. The Qur'an itself hints that one of the human natures is to be a leader.[4]

In the current context, the selection of leaders is often found problematic. In Indonesia, the existence of *money politics* has tarnished the integrity of general elections, thus having an impact on the quality of general elections.[5] In fact, in 2019, there were 894 fatalities and 11,239 who were sick due to fatigue in helping the election run in all regions of Indonesia.[6] Most recently, the simultaneous general election in Indonesia, which will be held in 2024, raised problems; parties from the coalition led by one of the presidential candidates proposed to the Constitutional Court that the age limit for presidential and vice presidential candidates regulated in Article 169 letter q of Law number 7 of 2017 contains "The requirement to be a presidential candidate and vice presidential candidate is at least 40 years old" is changed to a minimum age of 35 years. The Constitutional Court rejected this proposal.[7] However, the Constitutional Court has reinterpreted Article 169 letter q of Law number 7 of 2017 as "at least 40 years old or have/is occupying a position elected through general elections, including the election of regional heads."[8] The condition that must still be met by a person who wants to run for president and vice president is that it must be carried by a political party or a combination of political parties.[9]

As a country with the largest Muslim population in the world, the existing problems should refer to the Qur'an and Hadith as the destination point of the answer. Research has discussed leadership in the Quran. First, Dede Rodin's article titled "Non-Muslim Leadership in the Perspective of the Qur'an." This article explains various perspectives on whether it is permissible to choose non-Muslim leaders; both parties have their arguments accompanied by postulates from the Qur'an and Hadith. Those who are not allowed to elect non-Muslim leaders say that the verse is clear, firm, and valid until the end of time. Meanwhile, those who are allowed to see the verse from a historical perspective that the current situation is different from when the poem was written in the condition that Muslims were confronting the infidels. So, the absolute prohibition of voting for non-Muslims is those who are hostile to Islam and its followers.[10] Second, Azhari Andi's article

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[3] Azhari Andi, "Leadership from the Perspective of the Qur'an: Semiotic Interpretation of Qs. Al-Baqarah (2): 30-34," *At-Tibyan Journal: Journal of Qur'an Science and Tafsir* 4, no. 1 (2019), 46.

[4] Arsal, Busyro, and Maizul Imran, "Women's Leadership: The Application of the Hermeneutic Interpretation Method of Feminism Amina Wadud," *Al Quds: Journal of Qur'an and Hadith Studies* 4, no. 2 (2020): 482.

[5] Lati Praja Delmana, Aidinil Zetra, and Alfan Miko, "Construction of Indicators and Formulas for Assessing Election Quality in Indonesia," *JPPUMA: Journal of Government and Socio-Political Science, University of Medan Area* 7, no. 1 (2019), 65.

[6] Teguh Cahya Yudiana, Cut Hasri Nabila, and Billiam, "E-Voting with Electronic Voting Machine and Fingerprint One-Detect Verification as a Catalyst for Election Modernization in Indonesia," *Supremacy Journal* 12, no. 1 (2022), 13.

[7] Ferdi Febriansyah and Sugeng Prayitno, "Legal Analysis of the Constitutional Court's Decision Number 90/PUU-XXI/2023 concerning the Age Limit for Presidential and Vice Presidential Candidates," *Jurnal Mitra Indonesia: Journal of Education, Social, Humanities, and Health Volume* 2, no. 3 (2023): 35.

[8] Cecep Prayatno and Tri Susilowati, "Simultaneous General Elections in 2024 Based on the Decision of the Constitutional Court of the Republic of Indonesia," *Case: Journal of Law and Political Science* 1, no. 4 (2023): 176.

[9] Utami Argami, "The Age Limit for Presidential and Vice Presidential Candidates is 40 years old or occupying a position elected from the Election/Regional Elections," 2023, https://www.mkri.id/index.php?page=web. News&id=19660&menu=2.

[10] Summarized from the article Dede Rodin, "Non-Muslim Leadership in the Perspective of the Qur'an," *Mutawatir: Scientific Journal of Tafsir Hadith* 7, no. 1 (2017): 24–49.

entitled "Leadership of the Qur'anic Perspective: Semiotic Interpretation of QS. Al-Baqarah (2): 30-34." This article examines Surah al-Baqarah with a semiotic approach, namely that the making of the Prophet Adam *khalifah* on earth reaped protests from angels who considered themselves servants and experts in worship. God responds that He knows better than anyone. From the semiotic approach, it can be seen that piety is not a condition for the choice of leaders. If it is true that piety is a condition for choosing a leader, then angels have more right to be *Khalifah* than the Prophet Adam. Leaders are not seen from heredity but knowledge.[11] Third, an article by Moh Paris Fauzi Sawedi, Nur Hidayat, and Nada Nabila Syafiqoh entitled "The Existence of Women in Public Spaces (Hadith Analysis of the Hermeneutic Perspective of Yusuf al-Qardawi)." This article reveals that women have the same rights as men in the public sphere; this is gender mainstreaming. So that women can become leaders at both the council member and president levels.[12]

From the three articles above, the interpretation of a person appointed as a leader always dwells on the figure and criteria of the leader. In contrast, the procedure of choosing a leader is not interpreted, which results in the partial and limited meaning of the verse in the text. So, it implies that we should not answer the problems of the times. This research aims to see how the Qur'an explains the process of a person being chosen to become a leader and analyzes it in today's life. That's where *the novelty* of this study lies.

Therefore, this research has the urgency to be carried out so that the meaning of the verses about leaders in the Qur'an can be understood in its entirety, contextualized, and able to answer the problems of the times. The qualitative research model seeks to understand something by thinking deductively. Therefore, qualitative research is intended to understand human and social issues comprehensively.[13] The library research *approach* uses literature data instruments such as books, journals, or other scientific works and then collects, analyzes, and concludes in an analytical descriptive narrative.[14] That model and approach are applied in this study.

Results
Chosen by God

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۤءَۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ٣٠

(Remember) when your Lord told the angels, "I want to make a caliph13 on earth." They said, "Do you want to make a man who destroys and sheds blood there while we praise You and sanctify Your name?" He said, "Verily, I know what you do not know.[15]

Allah called the angels to tell them. He would create the *Khalifah* on earth. This is excellent news because the angels will be mandated to supervise their deeds. This news will later become a valuable blessing for God's favor to man. The angel, who is a senior being as well as an expert in worship, asked Allah, "Why did you create *the caliphate* on earth, which will cause damage and

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[11] Summarized from the article Andi, "Leadership of the Qur'anic Perspective: Semiotic Interpretation of Qs. Al-Baqarah (2): 30-34."

[12] Moh Paris Fauzi Sawedi, Nur Hidayat, and Nada Nabilah Syafiqoh, "The Existence of Women in Public Spaces (Hadith Analysis of Yusuf Al-Qardhawi's Heremenutika Perspective)," *Al Quds: Journal of Qur'an and Hadith Studies* 6, no. 3 (2022): 1281.

[13] Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Journal of Education* 6, no. 1 (2022): p. 975.

[14] Milya Sari and Asmendri, "Library Research in Science Education Research," *Natural Science: Research Journal in the Field of Science and Science Education* 6, no. 1 (2020): p. 44.

[15] Qur'an, 2:30.

bloodshed?" Allah replied, "Verily, I know what you do not know." This process shows, at the same time, Allah's absolute answer to the angel that no one has the right to determine who becomes *the caliphate* on earth other than Himself. This decision is purely God's prerogative.[16]

It can be seen from the answer that God does not blame the angels' questions. It is true that on earth, there is a fact of destruction and bloodshed, but that is only a tiny part of the events of the building and the journey to perfection. Upon this decision, the angels accepted it with complete obedience.[17] The process of appointing the Prophet Adam to become *a Khalifah* is a follow-up to the destruction of the *Jinn* nation on earth. The Jinn acted as a *façade* on earth, which resulted in them being destroyed by Satan, who led the army of the angelic nation. Only then did Allah create the Prophet Adam and place him on earth.[18] The transition from something terrible to something good is *sunnatullah*. Falsehood will not last long and will be destroyed when the truth is broken, the text enshrined in Surah al-Isra's verse 81.

The communication between Allah and the angels before the creation of Prophet Adam as *a khalifah* was not to deliberate on whether or not this will of Allah was willed but to reveal the hearts of the angels who considered them to be creatures of worship, prayer beads and glorifying His greatness. Then Allah restored the position of the angels to prostrate to the Prophet Adam, explained in Surah Taha verse 116.[19] This verse has a message that even though a person with high wisdom in making a decision should still talk to the expert and be trusted, in this case, Allah tells the angel is a creature who is an expert in worship and is entrusted with carrying out duties.

Prophet Adam was appointed as *a khalifah* by Allah equipped with all knowledge; in Surah al-Baqarah, verse 30 circulated *'allama Adama al-asma akullaha,*" the knowledge of all names. It means knowing all the material on earth and the purpose of the material. It is God's responsibility to equip his creatures with knowledge.[20]

God also appointed a direct leader for the Prophet David. Narrated in Surah Sad verse 26;

يٰدَاوٗدُ إِنَّا جَعَلْنٰكَ خَلِيفَةً فِى الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيلِ اللهِ ۗ إِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيلِ اللهِ لَهُمْ عَذَابٌ شَدِيْدٌ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ۚ ٢٦

"(Allah said,) "O David, indeed We have made you caliph (ruler) on earth. Therefore, make decisions among people with rights and do not follow lust because it will lead you astray from the way of Allah. Indeed, those who go astray from the way of Allah will be severely punished because they forget the day of Reckoning.""[21]

Initially, Allah tested the Prophet David with the arrival of two people who fought over the goats. One of them said that one of his goats was taken by his brother, who already had 99 goats. So, the Prophet David punished the wrongdoer who took the goat. The Prophet David knew Allah had tested him, so he immediately repented and asked for forgiveness. Allah responded to the

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[16] Muhammad Quraish Shihab, *Tafsir Al-Mishbah: Message, Impression of the Harmony of the Qur'an*, Volume 1 (Tangerang: Lentera Hati, 2005), 142.

[17] Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*, Jilid 1 (Singapore: National Library of PTE Ltd Singapore, 1990), 155.

[18] Ibnu Jarir al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, Volume 1 (Kairo: Dar al-Hadith, 2010), 324.

[19] Abu 'Abdullah Muhammad bin Ahmad bin Abu Bakr al-Ansari al-Qurtubi, *of the Holy Prophet (saas) al-Husayn (a.s.)* , Jilid 1 (Beirut: Dar al-Hadith, 2010), 393.

[20] Abu Ishaq Ahmad bin Ibrahim al-Tha'labi, *Al-Kashaf wa al-Bayan 'An Tafsir al-Qur'an*, Jilid 1 (Jeddah Saudi Arabia: Dar al-Tafsir, 2015), 125.

[21] Al-Qur'an, 38:26.

repentance of the Prophet David by appointing him as *a caliphate*. What the Prophet David did by making wise decisions made him entrusted to become *a caliphate*. God chose the Prophet David without any consultation with anyone.[22] Allah chose the Prophet David to be *the caliph of the Prophet*. David has gone through a long process, not necessarily appointing him. From a young age, the Prophet David participated in the war and defeated Jalut, the enemy warlord, with a Catalan, with Allah's permission. When he became an adult, Allah bestowed gifts in the form of kingdom and knowledge to the Prophet David, and that was when the Prophet David became *a khalifah*. There are two meanings *of Khalifah*: First, *Khalifah* is for Allah the Highest, and this caliph is prophetic. Second, *khalifah* is for the people left behind by *the previous khalifah*, so the Prophet David was asked to make decisions on every question based on justice and truth.[23] This verse reaffirms that in choosing the *caliphate*, Allah upholds who He wants and overthrows (overthrows) who He wills.[24]

Chosen by the Prophet

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْ بَنِيْٓ اِسْرَاۤءِيْلَ مِنْۢ بَعْدِ مُوْسٰىۘ اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِۗ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْاۗ قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَاۤىِٕنَاۗ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْۗ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ٢٤٦ وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًاۗ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِۗ قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِى الْعِلْمِ وَالْجِسْمِۗ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَاۤءُۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ٢٤٧

246. "Did you not notice the leaders of the Children of Israel after Moses died, when they said to one of their prophets, "Raise a king for us, we will surely fight in the cause of God." He replied, "If you are obliged to go to war, you will not go to war either." They replied, "Why will we not fight in the cause of God when we have been driven out of our homeland and (separated from) our children?. However, they turn away when war is imposed on them, except for a few. Allah is All-Knowing of the wrongdoers." 247. "Their Prophet said to them, "Indeed, Allah has made Talut your king." They replied, "How (maybe) he gained a kingdom over us when we were more entitled to that kingdom from him, and he was not given much wealth?" (Their Prophet) replied, "Indeed, Allah has chosen him (to be king) you and given him the advantages of knowledge and physicality." God bestows His kingdom on whomever He wills. Allah is Vast (His power and sustenance) and Knowing."[25]

The opinion of *mufasir* about Surah al-Baqarah verses 246-247 is such as Quraish Shihab that during the time of the Israelites at that time, the Prophet did not have the authority to lead the war, the Prophet only conveyed a message or the Prophet at that time could not fight. From these two reasons, it is clear that the Prophet doubted that the Israelites had the determination to fight. Judging from the habits of the people at that time, the one who chose the King was someone who had the descendants of the King, but Allah acted differently with the appointment of *Talut* to be a king who was not from the King's descendants. This verse also hints that when choosing a leader, it does not have to be from the descendants of the leader, but it can be from the background of ordinary people. Allah will do whatever he wants, including appointing Talut to be the leader of the Israelites to fight against Jalut.[26]

[22] Abu &Gat; Moh. Amad Sahl bin 'Abdila&Gat;Ha bin Yu&Gat;Nas bin Rafi&Gat;' Al-Tostari&Gat;, *Tafsir al-Tustari* (Beirut: Dar al-Kitabah al-'Ilmiyah, 2003), 132.

[23] Abu al-Hasan 'Ali bin Muhamamd bin Muhammad bin Habib al-Basri al-Baghdadi, *Tafsir al-Maroses* (Beirut: Dar al-Kitabah al-'Ilmiyah, n.d.), 90.

[24] Muhammad bin sialih al-'uthaimin, *tafsir al-'uthaimin suraat sad*, 1st ed. (Riyad: Dar al-Thurayya, 2003), 125.

[25] Al-Qur'an, 2:246-247.

[26] Muhammad Quraish Shihab, *Tafsir Al-Mishbah: Message, Impression of the Harmony of the Qur'an* Volume 1 (Tangerang: Lentera hati, 2005), 532.

Furthermore, Hasbi ash-Shiddiqy revealed that the reason why Thalut was appointed King was because Allah chose him, the vast knowledge needed to manage the government, physical and spiritual health that could lead directly during the war, and the last one he received taufik so that when leading the government would always be under the guidance of Allah.[27]

Hamka emphasized that leaders need substantial knowledge and physicality; leaders are not required to have all knowledge; they must choose the right energy to face the job, know the situation and conditions, and take roles according to their abilities. This is per the story in the letter: the Israelites were being oppressed at that time, so the idea of your leader of the Israelites fighting back arose. So they agreed to meet their Prophet, and there was an opinion that the Prophet was named Samuel.[28] In the caliphate era, there was a cross of opinion between Abu Bakr and Umar bin Khattab. Abu Bakr, who was then the caliph, appointed Khalid bin Walid as the commander of the war because, among all of Khalid's companions, Khalid was the most proficient in the science of war; there was never a history of Khalid losing a battle, either in the condition of being an ordinary soldier or a commander. Umar bin Khattab disagreed with Khalid becoming a warlord because he considered his religion lacking. So that, when Umar became caliph, he replaced Khalid from warlord to Abu Ubaidah. For this decision, Umar admitted that the decision Abu Bakr took in the past was more appropriate than his current decision; Umar agreed that the leader was left to the tasks and abilities carried out by the leader.[29]

In his commentary, Al-Tabari added that the system adopted by the Israelites in the past was that the King in their midst was the one they obeyed, and the King obeyed the Prophet. The King was in charge of uniting them, and the Prophet arranged all affairs with guidance from Allah to His Prophet.[30]

In line with the Indonesian *mufasir* who commented on the figure of Talut who was chosen as the leader, al-Qurtubi took various opinions of the Prophet in Surah al-Baqarah verses 246-247. There is an opinion that says that the Prophet is Shamwil bin Bal bin Alqamah, another opinion says Sham'un, another opinion says Sam'un with *harp tha*, another opinion says Yusya' bun Nun added that the criteria and way to choose a leader are not based on descent, but science, religion, and strength.[31]

The term *al-mala* was highlighted by Ibn' Ashur. According to him, *al-mala* means a group that has one goal. For example, with the term *al-qaum,* a group of people, or al-Raht, a small group, al-mili means full, filling the full water, and water means life. So that their role was to fill their lives by gathering to agree on a problem[32]; they had judges who ruled and gave decisions among themselves. They are referred to as the judges and come from different cities. Among these judges, some are Prophets, while there are also Prophets who are not judges. Each tribe of the Children

[27] Muhammad Hasbi Ash-Shiddieqy, *Tafsir al-Qur'an al-Majid an-Noor* Volume 1 (Semarang: PT. Pustaka Riski Putra, 2000), 529.

[28] Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar* Volume 1 (Singapore: National Library of PTE Ltd Singapore, 1990), 592.

[29] Amrullah, 593.

[30] Ibnu Jarir al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an* Jilid 2 (Cairo: dar al-hadith, 2010), 719.

[31] Abu 'Abdullah Muh}ammad bin Ah}mad bin Abu Bakr al-Ansari al-Qurtubi, *the holy Qur'an and the Sunnah.*, Jilid 4 (Beirut: al-Risalah, 2006), 232.

[32] Muh{ammad al-Tahir bin 'Ashur, *Al-Tahrir wa al-Tanwir* Jilid 2 (Tunisia: Dar al-Tunisiah al-Nashr, 1984), 484.

of Israel lives according to their beliefs. One of their judges and prophets was Samuel's son Qanah of the tribe of Ephraim, who became a judge for all the Children of Israel. They liked him very much.[33] The reason their Prophet chose such a king was that their system of government would remain following the principle of justice as much as possible by making their King come from the ordinary people and not from their elite so that their position of power would not be strong so that there would be no threat of oppression against their people. This is because, at the beginning of the formation of the kingdom, the kings tended to be better. After all, they were not used to the greatness of power and still remembered their similarities with ordinary people. They always expect the overthrow of power, which is why leadership is seen as a tradition in Islam, while inheritance is considered a monarchical principle in Islam.[34]

It is said that their Prophet prayed to Allah when they asked for a king, so he carried a rod to measure who was worthy to rule them, and there was nothing worthy except Talut. God chose him over you, which means that God chose him for you, and He knows better the benefits that exist among you, and there is no rejection of God's decrees. Then, two benefits are mentioned that are more beneficial than what has been mentioned: extensive knowledge and physical strength. What knowledge is what they ask for in the matter of war?[35] The choice of Talut to be the warlord is indeed appropriate. Because he was a tall, handsome, knowledgeable figure, exceeding the people of his race.[36]

Chosen by the ruler

The verse about the election of leaders is also found in Surah Joseph verses 54-56:

وَقَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖ اَسْتَخْلِصْهُ لِنَفْسِيْۚ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ٥٤ قَالَ اجْعَلْنِيْ عَلٰى خَزَآئِنِ الْاَرْضِۚ اِنِّيْ حَفِيْظٌ عَلِيْمٌ ٥٥ وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِى الْاَرْضِۚ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُۗ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ٥٦

> 54. The King said, "Bring him (Joseph) to me so that I may choose him (as a close man) to me." When he (the King) had spoken to him, he (the King) said, "Indeed, today you have become a person of high standing in our circle and you are very trusted." 55. He (Joseph) said, "Make me the manager of the treasury (of Egypt). Actually, I am a person who is good at keeping (trust) and very knowledgeable." 56. "Thus, We gave Joseph a place in this land (Egypt) to dwell wherever he wanted. We bestow Our mercy on whomeverWe will, and We do not waste the reward of those who do good."

The story of the Prophet Joseph with the King of Egypt above teaches that trust precedes knowledge when a person becomes a leader. If a person is trustworthy but not knowledgeable, he will have the will to discover what he does not know. On the other hand, if people are knowledgeable but not trusted, there is a possibility that their knowledge will be misused in their mandate. This verse also indicates the ability to choose a department according to membership.[37]

The trust given to the Prophet Joseph was based on the question and answer of the Egyptian King with the Prophet Joseph, who at that time was not an Egyptian but could speak

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[33] 'Ashur, 488.

[34] 'Ashur, 490.

[35] Mahmaud bin 'Umar bin Ahmed al-Zamakhshari, *Al-Kashaf 'an Haqaiqi Ghawamidi al-Tanzil wa 'Uyun al-'Aqawil fi Wujuhi al-Tanwil*, ed. 3 Volume 1 (Beirut: Dar al-Kitabah, 1987), 292.

[36] Wahbah al-Zuhaili, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, 1st ed. Jilid 2 (Damaskus: Dar al-Fikr, 1991), 420.

[37] Shihab, *Tafsir Al-Mishbah*, Jilid 6, 484.

Egyptian. The language skills of the Prophet Yusuf were also equipped in the skill of the dream *takwil*; at that time, the King who was in power dreamed that no one could explain the takwil, so the Prophet Yusuf was summoned from prison and put on him the clothes and vehicles of the nobles. Then, the Prophet Yusuf took the King's dream and advised the King to take action on his dream. The action is to store a supply of staples to survive during *panceklik* time. Because Prophet Yusuf had a position in the King's heart, Prophet Yusuf asked the King to be made the treasurer of the kingdom because he felt that he was a trustworthy and good person who was good at maintaining and being able to benefit the community, without hesitation the King agreed to the request of the Prophet Yusuf.[38]

A rank is incomplete if his mandate does not accompany it. At that time, Egypt was being hit by the threat of a food crisis. This was a rare phenomenon, and a person wanted to serve in the government amid unconditional conditions. Generally, leaders will choose a period of prosperity to get personal benefits. Therefore, this mandate is not luck but a complex trial to raise the degree of the hereafter.[39]

Once the Prophet Yusuf served as the treasurer, the King said in front of his rulers that the Prophet Yusuf had the right to regulate all royal affairs; no decision was made unless it had been approved by the Prophet Yusuf. According to Ibn Abbas's opinion, the age of the Prophet Joseph at that time was 30 years old.[40] The meaning *of hafidh* is a regulator but also a guardian, so the Prophet Yusuf, who asked the King for a position and responsibility, is a person who can manage affairs as well as a guard in the sense that the material regulated by him is not used for his benefit.[41]

Keeping in this verse can be interpreted as even more flexible. That is, the Prophet Joseph will hold what the king commands. The knowledge in question is also the same: what the King wants to know, the Prophet Joseph will tell him.[42]

Al-Qurtubi explains in its commentary, which refers to the opinion of al-Tha'labi that appointing the Prophet Yusuf as treasurer, according to some opinions, was postponed for one year because he did not say *Insha Allah*.[43] Al-Tha'labi narrated in his commentary that Umar bin Khattab once gave the position to Abu Hurairah. Still, he refused with the evidence of the Prophet's saying, "Whoever seeks the position of government will not be just." Umar responded," 'Indeed, the office of government has been offered to someone better than you, Yusuf, who said, make me the administrator of the earth's possessions."[44] This indicates that a person's caution when getting a position does not necessarily accept it without consideration.

This verse shows the importance of a person declaring his ability to lead in the affairs of the ummah if he is aware that others are not worthy of doing so. This is considered part of advising the ummah, especially if the individual is not accused of prioritizing personal interests over the

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[38] Ash-Shiddieqy, *Tafsir Al-Quran*, Jilid 3, 2010.

[39] Dapit Amril and Hafizzullah, "The Figures of the Prophet Yusuf AS for Millennials in Facing the 4.0 Era," *Jurnal Ulunhuha* 9, no. 1 (2020): 60.

[40] Abbas *Tafsir Al-Azhar*, Jilid 5, 3676.

[41] Amrullah, 3677.

[42] Al-Tabari, *Jami Al-Bayan 'an Ta'wil Ay Al-Qur'an*, Jils 6, 637.

[43] Al-Qurtubi, *Al-Jami' Liahkam al-Qur'an wa al-Mubayyin Lima Tadammanahu Min al-Sunnah wa Ayi al-Furqan*, Jilid 11, 378.

[44] Abu Ishaq Ahmad bin Ibrahim al-Tha'labi, *Al-Kashaf wa al-Bayan 'An Tafsir qur'an* (Jeddah Saudi Arabia: Dar al-Tafsir, 2015), 54.

interests of the ummah. Prophet Yusuf realized he was the best figure there because he was the only believer in his time.[45] Although most scholars agree with this opinion, some disagree, such as Ibn Rushd, who said that seeking a position in any form and condition is haram.[46]

Applying for leadership responsibility by demonstrating one's readiness is legitimate if it aims to introduce a lesser-known individual. The individual in question must have a strong belief in himself, his religion, and their knowledge and must also meet the requirements for the position. However, the prohibition of asking for leadership responsibility is contained in a hadith narrated by two Imams Bukhari and Muslims who state, "Do not ask for leadership responsibility," as well as the prohibition of praising yourself as mentioned in the word of Allah in Surah al-Najm verse 32 which reminds us not to glorify ourselves when we are not worthy of receiving it. This prohibition applies to people who are unsure or lacking confidence in carrying out leadership responsibilities due to their weaknesses or selfish tendencies.[47]

Discussion

The process of selecting leaders in the Qur'an is found in three ways. First, God chooses directly. The story of Prophet Adam becoming *a khalifah* in Surah al-Baqarah verse 30 describes how leaders are selected without considering a second party. Even the Prophet Adam, who Allah chose, did not have the power to reject the mandate. The same is true of the Prophet David, as narrated in Surah Sad verse 26. It can be seen from this direct decision of Allah that no one disagrees, as a record of the angel's interruption to Allah for the appointment of Prophet Adam as *a khalifah* is not a form of disobedience but a form of the angel's ignorance of the purpose and purpose of the creation of Prophet Adam.

Second, chosen by the Prophet. An objective reason why Talut was chosen as a warlord is that he was knowledgeable and had a superior physique compared to his people. Even though the Prophet had been appointed as a messenger from Allah, the Israelites supported the decision on the pretext that they were more entitled than the T'alut because they felt that they were from the nobility while the T'alut were ordinary people.

It is true what the leaders of the Israelites have done to agree to hand over the election of warlords to their Prophet. Because in Islam, deliberation has the virtue of decision-making.[48] In the history of Islam, there are two ways of leadership. First, choose the figures. This is like the story of Abu Bakr's appointment as *a khalifah* that has been *bai'at* by the Ansar and Muhajirin. Second, it was chosen by *the previous khalifah*. Before Abu Bakr died, he made a will appointing 'Umar bin Khattab as his successor. Subsequently, the appointment of 'Uthman bin Affan as the *caliph* of the companions of 'Abdu al-Rahman bin Auf took the votes of the people of Medina both covertly and openly regarding the successor of 'Umar, there was no equal to 'Ali and 'Uthman.[49]

Likewise, the Prophet who had chosen Talut to be the warlord decided the matter correctly. The criteria for leaders in Islam are to become independent, male, healthy, fair, mature,

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[45] 'Ashur, *Al-Tahrir wa al-Tanwir*, Volume 13, 9.

[46] 'Ashur, 10.

[47] Al-Zuhaili, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, Jilid 13, 11.

[48] Devi Pramitha, "A Thematic Study of the Qur'an and Hadith on Leadership," *J-PAI: Journal of Islamic Religious Education* 3, no. 1 (2016): 15.

[49] Al-Mawardi, *Al-Ahkam al-Sultaniyyah* (Kairo: Dar al-Hadith, 2009), 21.

knowledgeable, and knowledgeable about political science.[50] In addition to having conditions, leaders also have rights, namely, the right to be obeyed. This is an Islamic law contained in Surah al-Nisa's verse 59. The term *ulil amri* is interpreted as an *ulama*, a leader obeyed by his community and decides matters.[51]

History records that the first election in Indonesia was held on December 15, 1955, and it was held to elect members of the House of Representatives (DPR) and constituents.[52] In Indonesia, the election of leaders, commonly known as general elections (elections), is held by the General Election Commission of the Republic of Indonesia (KPU). This is an independent constitutional institution at regional and central levels per Law No. 15 of 2011. The president can run on the condition that the political party obtains 25 percent of the votes in the legislative election or there are 20 members of the House of Representatives.[53]

The chaos of elections in Indonesia seems to need to adopt the system of selecting leaders in Islam, namely the election of leaders through deliberation or representatives, as in the story of Talut's election as a warlord. This was initially applied in elections in Indonesia, but in the reform era, this system changed and became what it is known today. Elections with a deliberative and representative model do not require high costs compared to direct elections. However, the fact is that currently, the people's representatives do not properly represent the people; instead, they attach importance to their personalities by cheating or stealing.

The Qur'an gives a solid threat for anyone who cheats. It is mentioned in Surah al-Mutaffifin verses 1-6. The Qur'anic text alludes to traders who reduce the amount of their buying and selling, asking for sufficient when giving and reducing when giving.[54] The term in Islamic law is *gharar*, an act of fraud in buying and selling.[55] Currently, those who commit election violations with *money politics* receive criminal threats from the State and the threat of hell from the religious dimension. This is a warning always to do justice and righteousness.

Third, elected by the previous leader. Prophet Yusuf, who had the skill of dream takwil, solved the famine disaster, was a linguist and a trusted person who volunteered as treasurer and was accepted by the King. Embedding the story of the Prophet Yusuf is the age of the Prophet Yusuf, who is still relatively young, namely 30 years old. This is not a problem because the Prophet Yusuf has proven his ability to be a leader at such a young age. In the current context, one Indonesian vice presidential candidate was initially not old enough to advance to become a vice presidential candidate. However, with the revision of the law, the vice presidential candidate can participate in the 2024 election contest.

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[50] Muhammad Zaini, Nurlaila, and Nurshadiqah Fiqria, "Criteria for Leaders in the Qur'an and Their Application to the Lamgarot Aceh Besar Settlement Community," *Tafse: Journal of Qur'anic Studies* 6, no. 1 (2021): 50.

[51] Muhammad Soleh Ritonga, "Qur'anic Perspectives on Leadership," *Al-Tadabbur: Journal of Qur'an Science and Tafsir* 6, no. 2 (2021): 301.

[52] Evi Noviawati, "The Development of General Election Law Politics in Indonesia," *Galuh Justisi Scientific Journal* 7, no. 1 (2019): 85.

[53] Farahdiba Rahma Bachtiar, "Indonesian Elections: The Qibkat of a Democratic Country from Various Reflections," *Journal of Prophetic Politics* 3, no. 1 (2014): 10.

[54] Rachmad Risqy Kurniawan and Kinanti Dwi Purnama, "The Impact of Fraud in Buying and Selling According to the Tafsir of the Qur'an," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2023): 66.

[55] Yenni Samri Juliati Nasution, Ardiansyah, and Heri Firmansyah, "Hadiths on the Buying and Selling of Gharar and Its Forms in Contemporary Times," *Al Quds: Journal of Qur'an and Hadith Studies: Journal of Qur'an and Hadith Studies* 5, no. 1 (2021): 155.

Islam sets the age of puberty as one of the requirements for a person to become a leader. Even in the history of Islam, a young leader named Muhammad Alfatih was appointed sultan to replace his father at 22.[56] Even before that, when Alfatih was six years old, he had been appointed Amasya's governor.[57] This is a monarchical system, a government ruled by a single leader such as a king, emperor, or sultan. This system does not provide political freedom and decision-making to its people.

Conclusion

In the Qur'an, there are three ways to elect leaders. First, it is chosen by God. It is a process in which there are no outside influences behind it; this is purely Allah's decision, as mentioned in Surah al-Baqarah verse 30 and Surah Sad verse 26—second, chosen by the Prophet. The Prophet appointed the leader of the war at the request of the group that had deliberated beforehand, as evidenced by Surah al-Baqarah verses 246-247. This process is feasible in Indonesia because it is safer, more efficient, and has minimal conflict. Third, elected by the previous leader. The ruling King has the right to decide who governs the kingdom; Surah al-Baqarah verses 246-247, and Surah Yusuf verses 54-56 indicate the selection of leaders based on the leader's capabilities. Further research can further analyze the results of the 2024 election with its correlation in the Quran and whether the elected leaders from the three procedures have a bad or good impact on the community.

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